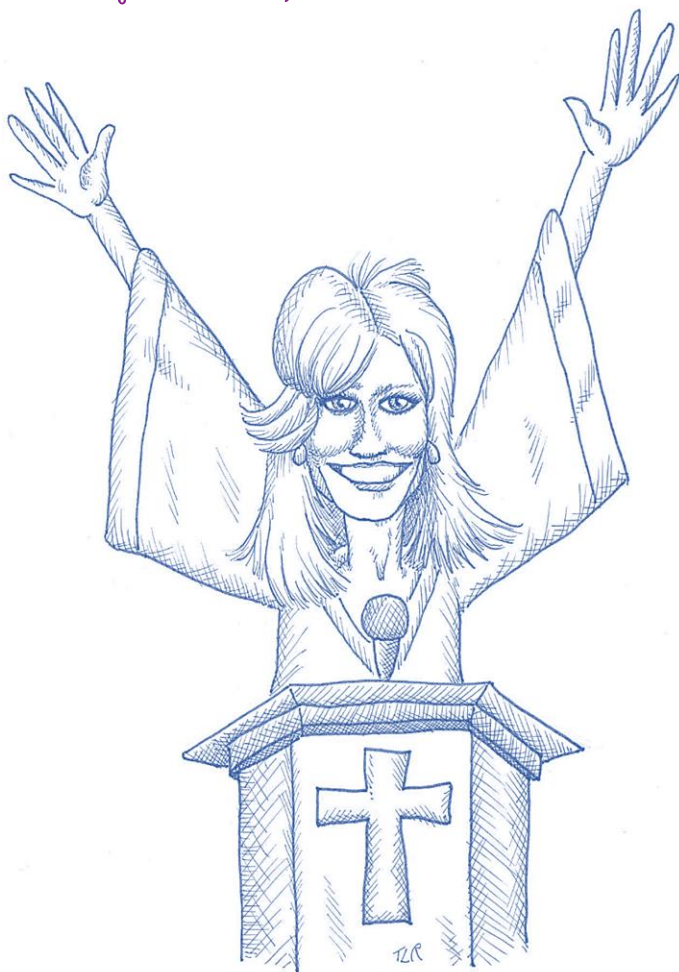


# NO MORE MOORE

Some Basic Thoughts on Complementarianism,  
Egalitarianism, and Female Preachers...



*"But I do not allow a woman to teach or exercise authority  
over a man, but to remain quiet."—1 Tim. 2:12 (NASB)*

**Valley Grace Brethren Church of Armagh, PA**  
November 12<sup>th</sup>, AD 2023

# The LORD'S Day

The Twelfth Day of November, *in the Year of our Lord 2023*

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Welcome to the worship services of Valley Grace Brethren Church!



## Sunday School—9:30 AM.



**"ALL THAT THE LORD THY GOD COMMANDS THEE TO DO, THAT DO THOU TO THE LORD THY GOD. ADD NOTHING TO IT, DIMINISH NOTHING FROM IT: BY THIS RULE, THINKI, THE CHURCH OF CHRIST WILL MEASURE GODS RELIGION AND NOT BY THAT WHICH SEEMS GOOD IN THEIR OWN EYES" — JOHN KNOX**

## Morning Worship—10:30 AM.

Call to Worship:\* *"All People That on Earth do Dwell"* (#53, v. 2).

Invocation.\*

Hymn: *"My Redeemer"* (#296).

Prayer for Tithes & Offerings.

Scripture Reading: **I Timothy 3:1-7.**

Prayer, Praises, and Testimony.

Special Music: *"Babylon is Fallen"* (Pastor Reese).

Announcements.

Hymn: *"Victory in Jesus"* (#290).

Dismissal of Youth for Children's Church.

Greeting One Another.

Message: *"NO MORE MOORE"* (A Trumpet Blast Affirming Biblical Order vs. the Unnatural Rule of Women in the Pastoral Office).

Closing Hymn:\* *"Living for Jesus"* (#363).

Benediction.\*



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*\*The Congregation will please arise, if able.*



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## Complementarianism vs. Egalitarianism

Our society has sought over recent decades to redefine the roles traditionally ascribed to men & women within the context of both the home (Eph.5:22-33) and the Church (1Tim.2:8-15). Today, evangelicals are debating a basic question: *"Are there distinct gender-based functions and restrictions that apply to local church ministry—OR, is there an absolute equality between the sexes that translates into an interchangeability of functions? Can women serve as pastors as well as men?"* Within modern evangelicalism, there are **two opposing camps**...

**A. Complementarianism.** Masculinity & femininity are to be embraced as **Divinely-ordained distinctions**; the genders are designed by God to *complement & complete* one another (Gen. 2:18, 24). While Complementarians affirm the essential spiritual & intellectual equality of men and women as human beings who are created in God's image (Gen. 1:27), they also affirm important **gender-based distinctions** when it comes to the **exercise of their functional roles**—particularly within the realms of the church and the home. Complementarians affirm the historic/traditional viewpoint that God has **restricted women from standing in authority over men** in certain leadership roles within the church—**especially in regard to the pastorate**. Rather, women are called to serve in *different—but important—complementary roles* within the local assembly. Basic Scriptures teaching complementarianism: 1Tim. 2:8-15 & 1Cor. 14:34; and the pastoral qualifications of Titus 1:6-9 & 1Tim. 3:1-7.

**B. Egalitarianism.** This view—*arising out of evangelical feminism*—affirms that there are **NO gender-based restrictions** with regard to local church ministry—thus allowing women to serve as **pastors**. While **the Bible does NOT teach such a viewpoint**, our **culture** has steadily promoted its acceptance within the churches. Often, Gal. 3:28 (which in context, speaks of *salvation—not of the pastoral office*) is misapplied in favor of Egalitarianism (as are other, off-topic and out-of-context texts)—even while clear texts such as 1 Tim. 2:12 are ignored & rejected.

**CEF Christmas Party: Friday, Dec. 1, from 6:00 to 7:30 PM.**

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**Wednesday Prayer & Bible Study: 6:30 PM.**

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**Week of Nov. 5 – Nov. 11**

Sunday School—8; Morning Worship—17;

Midweek—5; Weekly Offering—\$1,011.<sup>00</sup>

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## Babylon is Fallen

"Fallen, fallen is Babylon the great!"—Rev. 18:2

In our Midweek services, we are studying the fall of ancient Babylon (*Dan. 5:30-31*). The following old hymn—based upon Rev. 18—is a “standard” amongst shaped-note/ sacred-harp singers. Of uncertain origin, some have associated it with Cromwell’s Puritan “Model Army” as it marched against King Charles I and his tyrannical, “popish” practices. Regardless of its origins, the song reminds those of us who are living within this present age of darkness (*Gal. 1:4*) that the existing world order’s days are *numbered* (*Dan. 5:26*), and that Jesus—our prophesized *Shiloh* (*Gen. 49:10*)—will be coming as the messianic Davidic conqueror to destroy ALL opposition to His universal, worldwide dominion (*Ps.2; Rev.6:15-17, 19:11-21; Isa.63:1-6*)!



Hail the day so long expected,

Hail the year of full release.

Zion’s walls are now erected,

And her watchmen publish peace.

Through our Shiloh’s wide dominion,

Hear the trumpet loudly roar,

Babylon is fallen to rise no more.

All her merchants stand with wonder,

What is this that comes to pass:

Murm’ring like the distant thunder,

Crying, “Oh alas, alas.”

Swell the sound, ye kings and nobles,

Priest and people, rich and poor;

Babylon is fallen to rise no more.

Blow the trumpet in Mount Zion,

Christ shall come a second time;

Ruling with a rod of iron

All who now as foes combine.

Babel’s garments we’ve rejected,

And our fellowship is o’er,

Babylon is fallen to rise no more.

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**Cover art: “No More Moore,” by Pastor Terry L. Reese**

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